/763 cont./

857 masks of bark, ajyúfu hílix, as they are used at the kína festival. As a substitute, they disfigure and distort their faces. They stretch open their eyelids by pressing a small bent stick against the upper and lower edge of the bony eye-sockets. Furthermore, they put one end of another pair of little sticks against the inside of the nostrils and the other end against the inner wall of the lower lip. Finally, they also paint their faces with all kinds of patterns in white, black, and red. Disfigured in this fashion, they swarm all over the camp and creep up on an unsuspecting child to terrify it.

We see that lively boys do not lack all kinds of fun and a variety of entertainment while their parents are camping in one spot and when favorable weather permits them to roam about freely. They are outside a great deal even in heavy rain and thick snow; they like to stretch their legs in vigorous exercise.

β. Girls' Play

857 Whether or not one judges by European standards, he must
159 admit that, in contrast to the always lively boys, Fuegian girls display an extraordinarily quiet manner. Among adults, too, the woman, in contrast to the man, keeps herself very modestly and submissively in the background. Hence girls are probably born with their unobtrusive nature, having inherited it from their mothers. In reality they are reserved and almost timid; they seldom shout loudly, and only occasionally, when they are far away from the huts, do they engage in noisy fun. They are by no means lacking in liveliness, but it does not show unless they are among themselves and not being watched by adults. They can even be audacious and decide on mad pranks that would be appropriate for vigorous boys. They are by far more courageous and unafraid than European girls of the same age.

857 Circumstances are such that girls far more than boys have to
868 perform small services in the family. When the mother leaves the hut for a while, perhaps to go fishing or to gather wood, they must often tend their brothers and sisters who are no longer babies. This does /764/ not rob them of their freedom, but merely puts a

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2. Character

•157 The character of the Yamana can be sketched in a few strokes, for in general it is simple and transparent, and it can be easily recognized in the behavior /1440/ of individuals. Our Foegians are extraordinarily shy and reserved toward strangers, which accounts for the incorrect statements of hasty critics (349).

> 349. For example, Forster (b):244 maintains of the few natives he met in December, 1774, in Christmas Sound: "Their situation was far from any kind of comfort; hence one never notices an expression of joy or contentment on their faces. In fact, these moral, social feelings were foreign to them and were completely swallowed up in their concern for necessities."

In their hearts the Yamana are good-natured and genial, peace-loving and definitely averse to disturbances caused by animosity and hatred (350). They are unpretentious and content with even

> 350. Aspinall:270 writes similarly: "Generally they are by nature easy-going and helpful. They never speak an untruth or try to appropriate things belonging to others. All the more emphatically, on the other hand, do they insist on what belongs to them 'by right,' and even resort to weapons in order to obtain what is their due." Hyades (c):142 and (d):307 declares: "The character of the Foegians is generally gay, laughing, changeable, but not very expansive" /translated from French/. Compare Spegazzini (a):167. Bridges (a):203, using ugly colors and untrue assertions, draws a badly distorted character sketch of the Yamana.

/1440 cont./

●157 a little comfort; although they demand nothing for themselves, they freely give help to everyone. A person who puts himself into the hands of a certain group is well taken care of, even if he is a European, and is provided with the best they have to offer. Just as they praise and practice unselfishness, they condemn and loathe egoism in any form. An astonishing delicacy of feeling for dealing with others and for the behavior of the individual in a group has set up rules of conduct (p. 912) which would be appropriate and could be recommended even in Europe.

A strong sense of duty makes their often unpleasant daily work a welcome occupation for our Indians, to which they devote themselves without grumbling (p. 218). They conform to the traditional customs out of respect, they defer to traditional religious and mythological conceptions in their opinions and avoid any kind of fault-finding and quibbling about their inherited fund of ideas. They can hide their feelings to the point of complete unrecognizability if they are confronted by suspicious or hostile persons; in gay company they are sometimes boisterously unrestrained. They pour out their grief, which is always deeply felt, without reserve in a large circle of fellow-tribesmen. Hyades (f):33 describes these traits in the following words: "Their character is serious and concentrated. They do not laugh easily, their laughter is always boisterous" /translated from French/. It is not maintaining too much when I say that every Yamana, man or woman, can momentarily flare up and give free vent to his exuberant temperament. After a few hours, when calm consideration has set in, he collapses like one who has been completely disarmed.

Everyone defends his rights with stubborn persistence and accepts personal praise with satisfaction, although he does not show it. To be treated scornfully hurts even children /1441/ to an extraordinary degree, and adults all the more. They are all quite vain. The Yamana is bold and unafraid toward any kind of danger; confident of his powers, he persists in carrying out his plans. Bridges (e):332 declares that the Yamana "were stronger and wiser in their own appraisement than were the pale faces."

My contact with these people was pleasant and comfortable. I did not have this feeling of well-being to such an extent among

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157 the Selk'nam. To the brief portrayal of character given here I add the following testimony from Hyades (q):244: "When one has been among them for a long time and become familiar to them, so to speak, one realizes, as we did, that the general traits of their character are good rather than bad" /translated from French/(351). In their character traits the Yamana appear wholly

351. Along with these words Hyades (q):244 also offers a special section entitled "Expression des émotions."

human. This is corroborated by the opinions assembled here and the many accounts on the preceding pages. Even Darwin (f):I, 234 confesses: "When I lived with the Fuegians on board the 'Beagle,' I was constantly surprised by many minor character traits which showed how similar their mental characteristics were to our own."

156 577 The character formation just described is fostered by the many principles that are followed in training the young in the parental list (p. 704). No less beneficial for adults is the pressure for many kinds of social duties (p. 905). Morality in the widest sense of the term is held in universal esteem (p. 1022); the majority of tribal members try to fulfill their duty faithfully. Even Bridges (e):333 did not suppress the following acknowledgment: "Among the Yahgan, vices of all kinds were condemned on account of their evil consequences, while virtue, because of its good results, was recommended." Once again it is to be admitted that many a Fuegian stays on the proper path, especially in the realm of sexual morality, primarily because he wishes to retain his good reputation among his neighbors. The feeling for proper modesty is more among women than men (352), and for justice in general is

352. Snow (a):I, 326, 349 expressed his astonishment at this a number of times. He (b):262 says of the women, happily surprised: "The modesty of their conduct was very remarkable, and nothing would induce them to come on deck" /cited in English/. Hyades (d):308, too, declares: